













## Poetry.

## DRINK AND AWAY.

BY REV. WILLIAM CROSSLAND.

There is a beautiful rill in Barbary, received into a large basin, which bears a name signifying 'Drink and Away,' from the great danger of meeting with rogues and assassins.—*Dr. Shaw.*

Up! pilgrim and rover,  
Redouble thy haste!  
Nor rest thee till over  
Life's wearisome waste,  
Ere the wild forest ranger  
Thy footsteps betray  
To trouble and danger—  
Oh! drink and away!  
Here lurks the dark savage  
By night and by day,  
To rob and to ravage,  
Nor scruples to slay.  
He waits for the slaughter,  
The blood of his prey  
Shall stain the still water—  
Then drink and away!  
With toil though thou languish,  
The mandate obey,  
Spur on, though in anguish,  
There's death in delay!  
No blood-hound want-wasted,  
Is fiercer than they;  
Pass by it unstartled—  
Or drink and away!  
Though sore be the trial,  
Thy God is thy stay,  
Yield not in dismay,  
But, wrapt in high vision,  
Look on to the day  
When the fountains Elysian  
Thy thirst shall allay.  
There shalt thou for ever  
Enjoy thy repose  
Where life's gentle river  
Eternally flows,  
Yea, there shalt thou rest thee  
For ever and aye,  
With none to molest thee—  
Then, drink and away!

## SINGULAR OLD SONNET.

Author unknown.

The longer life, the more offence;  
The more offence, the greater gain;  
The greater gain, the less defence;  
The less defence, the lesser gain;  
The loss of gain, long ill doth try;  
Wherefore come, death, and let me die.  
The shorter life, less count I find;  
The less account, the sooner made;  
The count soon made, the merrier mind;  
The merrier mind doth thought invade;  
Short life in truth this thing doth try;  
Wherefore come, death, and let me die.  
Come, gentle death, the end of care;  
The ebb of care, the flood of life;  
The flood of life, the joyful fare;  
The joyful fare, the end of strife;  
The end of strife, that thing which try;  
Wherefore come, death, and let me die.

## Biographical.

FOR ZION'S HERALD.

Died in Newton, (Upper Falls) March, 17, sister Mary Ann Neely.

She joined the M. E. Church in this place, under the ministry of the Rev. J. Parker. She was consistent in her actions, upright in her life, and gentle in her demeanor. She gained the affection of all by her amiable and peaceable disposition, and was much endeared to her brethren and sisters by her fervent charity and incessant devotion to her Master. A few days before her death, at her request, the Lord's Supper was administered to her, of which she seemed to participate with much feeling. She begged her brethren and sisters, a few of whom had come for the purpose of engaging in this solemn rite with her for the last time, "not to forget this season." She told them "her work was done, and she was waiting the coming of her Master." She died in great peace, and the Spirit writes of her, "Blessed are the dead that die in the Lord." C. S. MACREADING.

FOR ZION'S HERALD.

Departed this life, for everlasting blessedness, in Watertown, March 29, sister Abigail Richardson.

Of her, it may be said, "she lived a Christian." Called to pass through severe and sore trials, she endured, as seeing him who is invisible. When health permitted, she was present at the means of grace. Class meetings she valued highly, though she did not enjoy the privilege of attending them till very recently, as but a few months have elapsed, since Methodism was introduced into this town. From a short acquaintance, her brethren and sisters valued her highly. Her death was a triumph. She has now gone to that rest, of which she employed the last hours of life in speaking. Well may we exclaim, "Let me die the death of the righteous!" C. S. MACREADING.

FOR ZION'S HERALD.

ANECDOTE OF AN OPEN-HEARTED MAN.

MR. EDITOR.—The other day as I was looking over some old books left by my grandfather, I opened a volume in which I found many wise sayings and profitable remarks, calculated to instruct the mind and improve the heart.

It seems the author, though a very plain and modest man, considered himself inferior to no one. He would frequently, even in the highest company, and among his enemies, in a very plain and pointed manner, give his opinion on any subject which came up; and not unfrequently would he even censure the manners, and presume to pass judgment on the conduct of men in the highest ranks of life, to their very faces.

One of his precepts, which I know would be unpopular in a polite assembly of the present day, even of Christians, but which, I think, has much in it to be admired, will serve in some measure to illustrate his character. He was in the house of a certain gentleman, at an eating party, consisting principally of the fashionable gentry of the neighborhood, such as the lawyers, the doctors, &c. It was probably not out of any respect to him, that he was invited; for he was very poor, and generally associated with the more vulgar and common class of men; and owing to his plain-heartedness, for he always spoke just what he thought, he was rather despised, than courted by the fashionable world;—but he was most probably invited, in or-

der that he might be put down and silenced, as he had become quite intolerable to the greater part of those who were acquainted with him, who, to use a scripture expression, had not where to lay his head, and his associates and admirers were not much better off than himself.

It was at this party that he, thus abruptly addressed himself to his host, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed."

Now I know, Mr. Editor, that many of the sayings, precepts and examples of this man would not be tolerated in this day, by some, yet I think this book might be read with advantage, and that the precept thus quoted, might be made profitable, even to professed Christians. E. B.

April 11.

BR. BROWN.—Will you please copy into the Herald the following interesting letter? It was written by Mr. Kimball, editor of the *Herald of Freedom*.

Yours, &amp;c.

T. MERRITT.

Lynn, April 12.

[From the *Herald of Freedom*.]

LETTER FROM ANTIGUA.

December 28, 1836.

About half past eleven o'clock on the 15th inst., our vessel here anchor in the harbor of St. John's, and in one half hour more we stood on the shore where I am now writing. We were taken ashore by four black watermen, three of whom were emancipated slaves. They were dressed in coarse but tidy clothes, and in their person bore no mark of starvation. There was nothing in their demeanour that savored of impudence or incivility, but they were as respectful and courteous as I could wish. Indeed they seemed perfectly capable of "taking care of themselves," and of using freedom as well as those of a fairer hue.

Dreams are interpreted by opposites, it is said,—and surely, every step I have yet taken on the shores of Antigua, have been but steps in the interpretation of the hideous dreams of those on whose breast selfishness and expediency are weighing like the nightmare. I have looked around in vain for the deserted houses and shops, the desolated fields, the vagabondry and disorder and crime and wretchedness, which, according to prediction, should follow emancipation. There has not been an instance of riot or any kind of insubordination among the thirty thousand who, in one moment, were unconditionally emancipated in an insulated community of only two thousand whites. I have visited several large plantations, and am assured from the mouths of the planters themselves that cultivation generally was never so forward as at the present time. The only thing which is likely to make a desert of this island, is the excessive drought which has prevailed for the last eight months, and which still continues, and is hourly diminishing the small sugar crop now being taken off. I have not time to state any particulars on the subject of freedom in this island, but can only say, in brief, that I have seen and heard nothing that has chilled, in the least, my abolition feelings, but much, every day, that proves the path of justice to be the path of prosperity and happiness—much to prove that, while justice should be done even if the heavens do fall, yet if justice be done, the heavens will not fall, but on the contrary nothing but justice can sustain them.

To-day is the last of the Christmas holidays, which are a grand festival in the West India islands. Thus far all has been quietness and good order, and I doubt not they will close as they commenced. There has been very little revelry, but instead of it, there have been every day, in various parts of the island, religious meetings, and society and school anniversaries. On Sunday, the various churches were crowded to overflowing with devoted worshippers, most of them men and women dressed in white. I doubt whether any of our New England festivals ever passed off with so little drunkenness and disturbance—certainly not our grand jubilee, the 4th of July. Here is a population of thirty thousand emancipated slaves, all "let loose" on the community in one moment—"no martial law has been proclaimed, as was the case formerly—they have gone unrestrained where they pleased—and yet, during these three days there has not been a single onset by the police throughout the island. If negroes are the ferocious and blood-thirsty race which they are sometimes called, what an opportunity has been presented here for outrage and slaughter. Antigua has proved the utter falsehood of the opponents of abolition.

January 30th, 1837.

We took dinner a few days since with Mr. A., the manager of a fine estate a few miles from town. He is a member of the Wesleyan church, and esteemed one of the best members of society here as well as one of the best planters in the island. He is a frank, generous hearted man, with whom one who has any frankness and sympathy himself, cannot long remain a stranger, and who was reputed during slavery, a kind and even lax master.—He expressed strong disapprobation of slavery, both as an evil and a sin, an injury to the community, a wrong on the slave, and a violation of God's law. He said conscience accused him before emancipation, and he longed to have it come; but interest kept him silent, and as he had no other occupation by which he could support himself, interest kept him connected with a system he abhorred.

Mr. A. related several anecdotes, which, though of a "domestic" nature, like American slavery, are worthy of being placed before the public. In the year 1833, when the abolition excitement was at its height in England, and the people were thundering at the doors of Parliament for emancipation, he visited that country for his health. On his arrival at Liverpool, he accidentally became acquainted with the family of one of the most eminent clergymen in the Wesleyan connection, whose daughter he afterwards married. The father was not a decided abolitionist, and, of course, had no scruples in holding familiar intercourse with the manager of a slave plantation. But his eldest son, also a clergyman, was "mad" on the subject, to use Mr. A.'s own term. His feelings were so strong, and he gave such free expression to them, that his good mother was afraid to have him meet Mr. A., and even managed and plotted for some time to keep them apart. But whatever forbearance he received in that family, he did not much elsewhere. To use his own expressive words, he "got a terrible scraping wherever he went." He said he could not travel in a stage coach, or go in to a party, or attend a religious meeting, without

being attacked. He always avowed his connection with slavery, and while he did not attempt to defend it on principle, yet, he apologized for its existence under certain circumstances, and for this he met severe rebukes. No one, the most remotely connected with the system, could have peace there. He said it was astonishing to see what a feeling was abroad, how nightly the mind of the whole country, peer and priest and peasant, were wrought up. The national heart seemed on fire. The people, almost in a body, had determined that slavery should be abolished, and had not their wishes been complied with, there would have been a revolution that would have overturned the throne.

He was in England at the time the Abolition Bill passed, and so strongly was he convinced of the impolicy of the system of apprenticeship adopted in it, and so confident was that the people of Antigua would regard it in the same manner, that he took upon himself to state wherever he went, that they would reject it, and adopt in its stead immediate freedom. This assertion gained him considerable favor, and when news arrived that the Antiguans had actually done as he said, adopting entire emancipation, he rose at once in the scale of public estimation.

When Mr. A. proposed the union to the family which afterwards took place, the brother referred to above, strongly opposed it. He said it must never be. Mr. A. might be the most excellent of citizens, he might be all that was estimable in his general private character, he might treat his sister with all that regard which she deserved, but it was too *degrading* to have her united to a man who ever *degraded* a slave-holder, whatever he might be then.—He could not commit one so dear to him as his sister, to the protection of a man who had been educated under the influence of such a system. It was a severe struggle on her part to decide. Her feelings, like her brother's, were fervently anti-slavery, and had always been. The principles of abolition were a part of her religion, and her affections were chilled, and cast back on her heart, when she reflected that he to whom they were going forth had been the manager of a slave estate, had been connected with a system which wrests from woman all the loveliness and dignity of her sex, aye, perhaps had stained his hands in her blood. Mr. A. said it was certain she would not have married him before the abolition of slavery—she never would have connected herself with a slave-holder, however highly she might have otherwise regarded him. She would have deemed it almost apostasy, an alliance with sin. As it was, they were not wedded till complete emancipation had taken place, and she could go as a free bride into the midst of a free and rejoicing people, whose liberty she had aided in procuring.

When the spirit of freedom shall animate New England as it did old England, every slave-holder and slave-holding apologist, instead of getting a salvo for his conscience, gets, like Mr. A., "a terrible scraping," every time they appear among us—when our coaches, and rail-road cars, and steamboats, and hotels, and private families, and public meetings, and churches are pervaded with abolition principles, when the ladies of New England are ready to sacrifice their noblest and truest earthly affections on the altar of a holy principle, and our New England ministers, instead of wedding a slave-holding bride, when they "go to the South," preach the *truth* in its fervid purity, and choose the poverty of virtue instead of the affluence of legalized iniquity—then the day-spring of bodily and spiritual enfranchisement will have arisen on the black man. The question will no longer be asked, What can the north do? What the north can do, will be no longer a matter of reasoning, but of fact, of history.

Mr. A. says he deems it almost impossible for a man to retain feelings of love and benevolence whilst connected with slavery. It is one of the greatest triumphs of Christianity to humble and convert the heart of a slave-holder. He said he became a religious man whilst the manager of a slave estate, but he feels assured that had he been a Christian before he engaged in that occupation he never should have engaged in it. It would have been doing violence to the first principles of the religion which he professed. He could not have had the hardihood to engage in it. When he became a Christian, he became an abolitionist. Yet, this man, most strange to say, while his conscience was accusing him, while he was longing and praying for abolition, did not dare to open his mouth in public to urge it on! How many such men are there in our Southern States? Men who are inwardly cheering on the abolitionist in his devoted work, and yet send up no voice to encourage him, but perhaps are traducing and denouncing him!

[Remember next week.]

## BURCHARD IN NEW YORK CITY.

The *N. Y. Weekly Messenger* has published two articles descriptive of Mr. Burchard's proceedings at the Chatham-street Chapel, in that city. We gave our readers, about a year since, some account of his injudicious, and even wild proceedings in Vermont. We should judge from the following paragraphs which we extract from the *Messenger*, that his fanaticism has rather increased than abated.—[E.]

In describing the principles and powers against which he and Mrs. B. are wrestling, he said, "When I went to Poughkeepsie, I had all hell against me. I built an entrenchment the whole length of the town, for I knew we had to fight all hell! And now I tell you, that this little church have got to help me in New York, for in this great and wicked city we have to wrestle with all hell, and in this desperate conflict, if you do not throw all hell, why all hell will throw you!" And again, on another occasion, speaking of the opposition he had to encounter, and the hardness of sinners' hearts, he said, "It beats all hell!" How awfully irreverent is such language, and yet nothing could exceed the vehemence of gesture and grimace with which these and similar sentences were uttered.

Mr. B. very often takes occasion to vindicate his own violence, and answer the objections to his extravagant menaces, and he usually does this by reproaching the opinions and practice of other ministers and Christians, whom he grievously misrepresents. A single example of this may suffice, though a great number might be given.

In one of his sermons he said, "When I used to see through other men's spectacles, and those of doctors of divinity too, I used to tell sinners when they inquired the way of salvation, to go and pray three times a day for three weeks! And in former times, we used to think if twelve or fifteen persons were converted in a church in a single year, it was a great revival! But now we think nothing of having one hundred converted in twenty minutes! The truth is, we used to travel in the

old line, but now you know there are great improvements, by steamboats and railroads," &c.—And then he went on to explain his steamboat and railroad process, which is to convert the world.

At another time, in giving an account of one of his revivals, he said, "I made them all swear upon the holy cup to be for Christ!" (alluding to the sacramental service held with a hundred or more new converts.)

We regard the whole machinery of "requests," of "hurling persons to the anxious room," of calling on them to "submit," by crying out, "all you that submit now, on the spot, rise up, up, up, all, all, every one up, up, up," and especially the haste with which such are taken into the church—and, worse than all, the "swearing them over the holy cup," as unscriptural, unreasonable, and dangerous to the souls of men. Hence we have expressed our apprehension, that men, women and children, are thus deceived for eternity. Nor can we believe that such instructions as we have heard Mr. B. give to sinners in his sermons, exhortations, and addresses to the anxious, are in their nature calculated to lead them to the cross, or point them to the Lamb of God.

PENSIONS TO WIDOWS.—A new law passed the last Congress concerning pensions to the widows of old soldiers. There are two sections in the law. The first provides, that the benefit of the Act of July, 1836, (under which widows have been obtaining pensions) shall not be withheld from any widow, in consequence of her having married after the decease of the husband, for whose services she may claim to be allowed a pension under said Act; provided she was a widow at the time it was passed. The second section provides, that the widow of any person who continued in the service of the United States until Nov. 3d, 1833, and was married before that day, and while her husband was in such service, shall be entitled to the benefits of the Act of July, 1836.

A law has also passed Congress, granting pensions to the widows of those who have died in the Navy, whatever was the cause of the death, and whether they were seamen or marines.

COQUETTE.—A female general who builds her fame on her advances. A coquette may be compared to a tinder, which lays itself out to catch sparks, but does not always succeed in lighting up a match. Men are perverse creatures: they fly that which pursue them, and pursue that which flies them. Forwardness, therefore, on the part of a woman, makes them draw back, and backwardness draws them forwards. There will always be this difference between a coquette and a woman of sense and modesty, that while one courts every man, every man will court the other. When the coquette settles into an old maid, it is not unusual to see her as staid as she was previously versatile.

## PUBLICATIONS

OF THE METHODIST BOOK CONCERN.

For sale by D. H. ELA, 19 Washington Street, Boston.

ALLEINE'S Alarm and Life of Dr. Clarke, 3 vols.; Baxter's Call; Lovefeast Tickets; Marriage Certificates; Memoirs of Wesley Family; Memoirs of the Young Men's Society; Lectures on Universal Salvation; Christian Manual; Methodist Discipline; Hymns, 24 mo. and 48 mo. bound together; Hymns 24 and 48 mo. and Pearl; Hymns in various kinds of binding; Horne's Introduction to Christianity; Letters and Poems, by Mrs. C. M. Thayer; Life of Henry Longden; Life of Rev. J. and C. Wesley, 2 vols. in 1; Life of William Bramwell; David Storer; John Smith; Mrs. E. Mortimer; Mrs. Cooper; Lady Maxwell; Rev. R. Watson, by T. Jackson; Wm. Carvoso, new publication; Simon Episcopius, a new publication; Books of Instruction; Sabbath School Teachers' First Book; Teacher's Third Book; Wesleyan Methodist Catechism, Parts 1 and 2; Selection of Hymns for the S. S. Union of the M. E. Church; Child's Pocket Companion; N. B.—Orders for all kinds of Religious, Moral and instructive Books are solicited by D. H. ELA, March 18, 1837.

## A. L. HASKELL &amp; CO.

WHOLESALE and Retail dealers in Furniture, Featherbeds, Mattresses, Beds, &c. at Chambers Nos. 3 and 10 Dock Square—have on hand and will continue to keep constantly for sale, in any quantity that may be wanted, the following articles, which will be sold on such terms as can best please the purchaser, viz:—Secretaries, Dressing Cases, Bureaus, Grecian, Card, Penelope and common Tables, Ladies' Work Tables, Bedsteads, Couches, Sofas, &c., Sofa Bedsteads, Cris and Trunk Bedsteads, Mahogany and stained-wood Crockery, Furniture, common Chairs, Cabinets, Chairs, Wash Stands and Toilet Tables, Counting Room and Portable Desks, Looking Glasses, Brass Fire Stoves, Brass Time Pieces, Wooden Clocks, Bells and Bells.

MATTRESSES—Double bordered best Spanish hair, double bordered Russian hair, single bordered Russian hair—different qualities and prices.

FEATHERS—Best Northern Live Geese, Southern and Western do.; Russian of various kinds—all of which are warranted free from smell and mites.

BEDS—Feather Beds, of different qualities and prices; Bed Ticks, Pillows and Bolsters, ready made.

Every article sold, warranted equal to recommendation. Business personally attended to, and all favors thankfully received. Nov. 11.

## TO THE LADIES.

MRS. MOTT, the Female Physician, respectfully gives notice to her numerous friends, and the Ladies in general, that she has returned to Boston, from her visit to Europe, and recommenced her profession, and has associated with her in the profession the MRS. HUNT, her former student; they may be found at No. 1 Spring street, corner of Leveret street, Boston. Having brought with her Herbs, Roots, and Essential Oils, to be obtained in America, she will be enabled to meet diseases in their most formidable appearances. The many delicate complaints incident to the female frame, render any argument in favor of the propriety of Female Physicians unnecessary.

The Patent Medicated Champee Balm, will be administered to Ladies at any hour of the day. These Balm are medicated with different Herbs and Essential Oils to suit the diseases for which they are taken. The success which has attended the use of these Balm, will, it is hoped, lead to their introduction into every family. They are not only a cure, but also a preventive against chronic and contagious diseases, and have been found invaluable in Rheumatism, Dyspepsia, Spinal affections, Humors, &c. &c.

Mrs. Mott has set apart every Friday for the purpose of attending to the diseases of children, owing to the great number of applicants of that class.

No Female can communicate with her except through a Wife or Mother.

Hours for seeing patients, from 10 in the morning until 6 in the evening. Letters from the country (post paid) will receive immediate attention. Family Rights for the Patent Balm can be had on application. 6m 47

## PROSPECTUS.

AN earnest desire having been expressed by many brethren connected with Sabbath Schools, in this and other places in New England, for the publication of a periodical designed to aid youthful minds in the pursuit of religious knowledge, and to assist such as impart religious instruction, in their labor of love,—the subscriber, also being sensible of the necessity of such a work for the prosperity of Sabbath Schools in connection with the Methodist E. Church, proposes to test the extent of desire for its publication, by issuing a PROSPECTUS for the

## SABBATH SCHOOL MESSENGER.

It is proposed to issue the work monthly, in pamphlet form, 12mo. size, each number containing 24 pages. But as the subscriber is unwilling to suffer loss himself, or to expose subscribers to loss or disappointment, on account of any pecuniary embarrassment, it will not be commenced till a sufficient number of subscribers are procured to warrant the undertaking.

The editorial department will be under the superintendence of the subscriber.

The Sabbath School Messenger will contain lessons of moral and religious instruction for children, hints on the organization and management of Sabbath Schools, and also remarks on the training of children, by both teachers and parents.

TERMS.—Fifty cents per year, always in advance, with postage paid. Fifty copies will be sent to one address for twenty dollars, or forty cents each.

Ministers of the M. E. Church, Superintendents of Sabbath Schools, and others, individuals, families, &c., who undertake, are respectfully invited to act as Agents. They will please ascertain how many subscribers they can procure, or say how many they will be responsible for, and inform me of the same, directing their communications (post paid) to "Dexter S. King, Office of Zion's Herald, Boston, Mass.," stating to whose address, and what Post Office, the Messenger may be directed; but let no money be forwarded, till it is announced unconditionally that the work will be published.

Friends who wish to see this system succeed, must lose no time, must spare no efforts, as it is desirable to issue the first number about the first of May, and it cannot be published at all, on such reduced terms, without a very large list of subscribers.

## DEXTER S. KING.

## DR. KINGLEY'S UNIVERSAL FAMILY PILLS.

The most safe, effectual and economical remedy for diseases of the Human Constitution, that has ever been discovered.

THESE PILLS are composed entirely of materials extracted from the Human System, and do not contain one particle of mercury, or any mineral substance. Dr. Kingley has spent much time in experimenting with different vegetable medicines, for diseases of the human constitution; and now offers his Universal Family Pills, as the best, most convenient, and cheapest medicine that can be prepared for general use.

They are mild and pleasant in their operation, and convey almost immediate conviction of their utility from the first dose. They can be taken with safety by persons of any age; and the feeble, the infirm, the nervous, and delicate, are strengthened by their operation, because they destroy the system of bad humors, quiet nervous irritability and restlessness from whatever source, and invariably produce sound sleep.

The Family Pills are sent ready for Jandies, Sick and Nervous Headache, Dyspepsia, Constipation, Sickness of the Stomach, Heartburn, all Bilious Complaints, Fevers of all kinds, and if taken at the commencement will invariably check their progress, and save the patient from the system of blood and nervous sickness. They are invaluable in Nervous and Hypochondriacal Affections, Loss of Appetite, &c. &c.

These Pills are put up in neat boxes of two sizes; the large size contains 25 Pills, and the retail price is 25 cents; the small size contains 60 Pills, and the price is 50 cents.

For sale, wholesale and retail, by the Manufacturer's sole Agent, WILLIAM C. WESTER, No. 57 Cornhill, Boston; and also by C. A. & G. F. EVERSON, No. 391, Pearl street, opposite Oak Street, New York.

Also, by WM. BROWN, Washington street, Boston; JOSIAH HUBBARD, Lowell; W. & E. COE, Worcester, Feb. 1.

## PARTRIDGE'S ORIGINAL LEATHER PRESERVATIVE, OR OIL BLACKING.

A PATENT Composition, for cleansing, nourishing, preserving and renewing the color of Leather, rendering it soft, elastic, and completely impervious to the wet, or Winter Proof.

From the numerous testimonials which have been received from those who have used and fully tested the merits of the Leather Preservative, both its economy and beneficial effects on the leather, in all its various uses, and especially when exposed to wet, as in Boots and Shoes, Harness, Carriage Tops, &c., and also on Forge-Bellows and Bands, the Agent has the fullest confidence in recommending it as possessing qualities, decidedly preferable to any other article used for the above purposes.

For sale, wholesale and retail, by the Manufacturer's sole Agent, WILLIAM C. WESTER, No. 57 Cornhill, Boston; and also by C. A. & G. F. EVERSON, No. 391, Pearl street, opposite Oak Street, New York.

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## PRINTING

Of every description, executed with neatness, and on reasonable terms, at Zion's Herald Office, 19 Washington Street.

Books: Pamphlets—such as Sermons, Addresses, Catalogues, &c.; HANDBILLS; SHOBILLS; Cards—on plain or enameled surface; Orders from the Country promptly attended to.

NECK STOCK MANUFACTORY AND FURNISHING STORE,

Nos. 11 and 13 Washington Street, 3 doors from this office, and 4 doors from Dock Square.

THE subscriber informs his friends and the public generally, that he intends manufacturing a general variety of Neck Stocks, which he will have constantly on hand together with a general assortment of Suspender, Handkerchiefs, ready made Linen, Hosiery, Gloves of all kinds, Merino Shawls, Wool Shirts and Drawers, and every variety of articles usually found in a Gentleman's Furnishing Store; which he will sell as low as can be obtained at any other establishment in this city wholesale and retail.

Old Stocks repaired and re-covered.

N. B.—A few good Stock Makers will find employment by calling with a sample of their work.

Wholesale and Retail Clothing Establishment.

GOVE & LOCKE,

No. 60 Commercial Street, Boston,

(Opposite Eastern Packet Pier),

CONTINUE to receive orders for a general assortment of CLOTHING, both for citizens and seamen; also OILED CLOTHES and COVERED HATS, together with a general assortment of BOOTS and SHOES, which they sell at low as can be obtained at any other establishment in this city wholesale and retail.

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Wholesale and Retail Clothing Establishment.

GOVE & LOCKE,

No. 60 Commercial Street, Boston,

(Opposite Eastern Packet Pier),

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